116, 173, 731

"In naming the island people we must begin with Banks Island, for it is still inhabited in its southern portion in winter and all of it seems to have been inhabited until comparatively recent years. We were told by the old men of the Kanhiryuarmiut that so far as they knew, all Banks Island was inhabited formerly and the people were very prosperous. They are said to have killed so many musk-oxen and caribou in summer that they usually had plenty of dry meat to take them through the winter. However, famines began to occur now and then, due the Victoria Island people say, to the enmity of a powerful Victoria Island shaman who by his spells caused all the food animals to leave Banks Island and its neighboring waters. Finally, the last of these people are said to have died of hunger at a time when men now apparently less than thirty years of age were small boys. On Victoria Island north of Minto Inlet there was also a numerous population known as the Ugyuligimiut. This is also attested by the English explorers Collinson and M'Clure, whose maps are labeled 'numerous Esquimaux parties" in the district north of Minto Inlet. There is a belief among the Victoria Islanders today that these Ugyuligmiut murdered some white men belonging to the exploring ships and that the white men in revenge shot them down, exterminating them to the last man. This is supposed to have happened in the lifetime of the oldest of the Victoria Islanders, a man named Pamiungittok, who at the age of six years visited Collinson's ship in Walker Bay. Pamiungittok said, however, that he had never heard of any eye-witnesses to the shooting of the Ugyuligmiut by the white men and he said it was quite possible that they might

have grown up 'as such stories do.' However, all the Victoria Islanders agree that at present there are no living representatives of the Ugyuligmiut."

2: Stefansson--29-30 (1908-1912) 1914 Copper Eskimo
116, 173, 101

"The north coast of Victoria Island east of Collinson Inlet and the east coast north of its middle are supposed to be uninhabited and to have always been so. Collinson Inlet has been visited occasionally by many members of the Kanhiryuarmiut tribe still living, and they have never seen other signs of human habitation than those which they believe to be the traces of the earlier visits of their own people.

Coming to the tribes still in existence, the Kanhiryuarmiut are the most westerly although they draw their name from Prince Albert Sound [30] (Kanghiryuak). They live in winter, most of them, on the southeast coast of Banks Island between Nelson Head and De Salis Bay, where in contradistinction to most other Eskimo tribes they depend for food chiefly on polar bears. A few, however, spend an occasional winter on the southwest corner of Victoria Island near Cape Baring. Two families did so the winter of 1910-1911."

2: Stefansson--33 (1908-12) 1914 Copper Eskimo
116, 173

"We found in the spring of 1910 when we first visited the Akuliakattagmiut and Haneragmiut, that they had place names for various points along the coast of the mainland running as far west as Cape Lyon, apparently. Several members of these tribes were pointed out to us as having had parents and ancestors that came from the west or habitually made journeys west. This merely corroborated what we already knew from the Baillie Islands Eskimo that there had been, probably up to about 1840, continuous tribe to tribe trade relations between the west and the Nagyuktogmiut. It was an interesting thing to find that while the westerners knew the easterners by the name of the Nagyuktogmiut tribe, which was but one of many, the easterners correspondingly knew the westerners by the name of Kupugmiut, which was but one of the western tribes and a distant one at that, although a numerous body and powerful locally. Similarly it is true that the Point Barrow people were familiar with the name of the Kupugmiut which they used for all the Mackenzie section whenever they did not employ the vague general term Kagmalit."

2: Stefanasson--34-35 (1908-12) 1914 Copper Eskimo
116, 173

"These people were familiar with the fact of the loss of Franklin's vessels in the sea between King William Island and Victoria Island. I asked them whether they had ever heard of a ship being wrecked and white men dying on the east coast of Victoria Island. Had they answered either in the affirmative or negative simply, the thing might have meant little, for an Eskimo is likely to answer any leading question without much reference to the facts, merely thinking what answer is likely to please you best. But this man promptly replied that so far as they knew no ship had been wrecked on the east coast, but that about the time when they were born two ships had become fast in the [35] ice well off shore and that they had been abandoned by their white crews many of whom they knew had starved to death and think that it was likely that all of them had."

2: Stefansson--35 (1908-12) 1914 Copper Eskimo
116, 173

"It was a curious thing that some months later when in Prince Albert Sound I met two members of the Ekalluktogmiut tribe who live on the east coast of Victoria Island who declared that they had never heard of any ships being lost in their vicinity. These were, however, young men, and young men commonly pay very little attention to the stories told by their elders unless they be stories of a religious or miraculous nature. These men promised me that if they revisited their tribe they would make inquiries from the old men about these ships and would tell me if I were to return. The fact that all but one man among the Rae River Eskimo declared stoutly to me that no white man had ever come to Rae River, shows that no great dependence can be placed on negative testimony. Some of these men who denied knowledge of white visitors on Rae River were the sons of the old man Ekallukpik, who himself as a boy of six or eight had seen Richardson when he was ferried across the Rae River by the Eskimo in 1848. When later I asked Ekallukpik's sons how it happened before the eyes of their father, they replied that they no doubt had heard the story often, but had never paid any attention to it 'for,' they said, 'old men tell so many tales.' "

2: Stefansson--38-39 (1908-12) 1914 Copper Eskimo
116, 173

"In May, 1911, I learned from the old man, Pamiungittok of the Kanhiryuarmiut, that he is the only man living who saw either Collinson or M'Clure. He was aboard of Collinson's vessel with his father in 1852 in Walker Bay when he was a boy of six or eight. At that time as now, members of the Kanhiryuarmiut tribe but rarely went any distance north of Minto Inlet, although they associated freely with the Uyuligmiut (now extinct as elsewhere related) who occupies the narrow part of Prince of Wales Straits on the west end of Victoria Island. A few years after this visit to Collinson some of the Banks Island people (now also extinct) discovered M'Clure's abandoned ship in the Bay of Mercy on north Banks Island and passed the information on to the Kanhiryuarmiut who made a trip up there immediately for the purpose of securing iron and wood from the ship itself and from the stores which had been carried ashore by M'Clure's men before they abandoned the 'Investigator.' The iron was of priceless value but there was so much of it that the people could not carry it all away and as they did not have the fore-thought to suitably protect it from the weather, much of it was destroyed by rust during the next decade or two, although many parties of Eskimo from various directions went up there to help themselves. The wood was of little use because it was mostly hardwood with the working of which the Eskimo are unfamiliar. The only desirable wood they found, Pamiungittok said, was the packing cases around the various kinds of goods. They accordingly broke these cases open, threw the contents away and used the boards for shafts of arrows and things of that kind. The hard wood Pamiungittok pointed out, was

almost as hard and difficult to work as caribou antler without being nearly so strong, and consequently they had no use for it. There were many barrels filled with strange liquids (among other things probably brandy and rum, large quantities of which were cached on shore by M'Clure), but the hoops of some of these barrels were of excellent iron and were removed by the people while the contents as well as the barrel staves were of no use.

The last visit paid by the Kanhiryuarmiut to the Bay of Mercy was at [39] a time when Pamiungittok's son, Aglervittok, was a boy of about ten years or as Pamiungittok said, when he was big enough to walk all day behind the sled and to shoot ptarmigan; he was not big enough to hunt caribou. Aglervittok appears to be about twenty-five years of age although he may be thirty. It is therefore from fifteen to twenty years since this last visit. At that time there was nothing left of the iron of the 'Investigator' except some big pieces that were so unwieldy they could not be handled by the Eskimo. The ship had long ago disappeared. Pamiungittok did not know how the break-up took place or when, but it was not very long after she was first discovered by the Eskimo."

5: Jenness--73A (1913-16) 1924 Copper Eskimo
116, 539, 173

"49. THE MAMMOTH

Two Copper Eskimos said that, according to the tradition handed down to them by their forefathers, the kiłʸvak was a very large animal whose feet were doubled under. The ground cracked as it walked along. They had never seen one themselves, nor any bones of it."

"RAIDS BY WHITE MEN

(Told by Avranna)

Long ago there was a settlement of Eskimos on the bank of the Nagyuktok river in the south of Victoria island. A party of white men came along and killed all the inhabitants except two men, who took refuge in some holes in the banks. Two white men pursued them, but one of them, as he peered over the [81A] bank, fell into the water and was drowned. These same white men killed a large party of Eskimos just below Bloody fall on the Coppermine river. Avranna had seen the skulls of their victims there, some protruding above ground, some buried underneath the surface. (1)

(b) (Told by Uloqsaq)

Long ago, when a large party of Eskimos were living on the ice near the mouth of the Coppermine river, and all the men had gone sealing, a body of white men attacked the camp and killed all the women and children except three, a woman, her child, and another child. Then the white men went on their way and built a snow hut at the foot of

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"1. These were probably the relics of the Eskimos massacred by Hearne's party of Chipewyan Indians in 1759. They were seen by Richardson and Rae's party in 1851."

a high cliff. When the Eskimos returned from sealing and found all their women and children slain, save these three who had hidden away, they were filled with grief and rage, and, seizing their weapons, they followed in the white men's trail. Overtaking them, they built a snow wall all round their hut to prevent anyone from escaping, then speared all the white men except one, who flew up into the air and disappeared.

Cf. Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 315, 541f.; Hawkes, p. 151.

(c) (Told by Uloqsaq)

Near the Rae river there were three Eskimo settlements. A party of white men came from the west and completely destroyed both the first and the second. They would have killed all the Eskimos in the third settlement also, but the latter changed into musk-oxen and fled. Then the white men travelled about looking for more Eskimos to kill. A shaman named Kalupik, however, brought his magic to bear on them and prevented them from approaching his fellow-countrymen. A man cut off the legs of Kalupik one night as he lay sleeping. When he wakened in the morning he saw them lying on the floor where his enemy had thrown them down. He began to weep, but presently dried his eyes and by the power of his magic restored them into place.

(d) (Told by Aneraq)

Near the country of the Netsilingmiut a large ship was crushed in the ice long ago, and many white men went down in her. (2) In the same locality a number of Eskimos once died of starvation."

"2. This may possibly refer to the fate of Sir John Franklin and his party."

"Pamiungittok tells: He was about 8 years old when [in 1852] he visited Collinson's ship [in Walker Bay] with his father. The white men were excellent people and paid well for water boots, etc. They threw away much valuable stuff which the people picked up. At that time there were numerous people beyond [north of] Minto Inlet. He has never heard more than one name for these people--[288] Ugyugligmiut. He has heard that they attacked a ship (what ship?) and killed some white men. The white men then shot them down with guns and killed the last one. This he has heard; what he knows is that there are no people now beyond Minto Inlet--they are all dead, for one reason or another. Of the Minto Inlet people (Kanhiryuatjiagmiut or Naperagvigmiut) there are now only four families, though they were once numerous, and one of these four families is really a Prince Albert Sound family moved over [to Minto Inlet].

There were numerous people once resident in Banks Island summers, and on the ice near it winters. These are all dead--some of hunger in (or near) Banks Island and the last party on the ice of the mouth of Prince Albert Sound--these last died 'because they had no food for their stomachs and because they had no oil [for fuel] to make water with.' There are many stone houses here and there, chiefly between the Sound and Minto Inlet. These were not built by the 'forefathers of our countrymen,' but by the turnnrat [spirits] long ago.

The Prince Albert Sound people never heard from the Ekalluktogmiut whom they see most summers, of ships being lost [Franklin's] or of white men starving on the east coast of Victoria Island. (Pamiungittok's son, Kitirkulak, will make inquiries for me next summer of the Ekalluktogmiut [with regard to the loss of Franklin's ships].) He has never heard of any white men having Eskimo wives [or living in any part of Victoria Island--this question I asked with reference to the blond traits of many members of this tribe]. It is 'in the nature of Eskimo to have light hair and blue eyes' [he told me, and all his countrymen agreed with him]."

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

pleasure jaunt at this season, and I could search the coast-line for the ruins of ancient habitations.

The journey, outward and return, lasted three weeks, for we travelled leisurely, enjoying to the full the clear atmosphere and bright, warm sunshine that had succeeded the winter blizzards and cold. Patches of bare ground here and there relieved the monotony of the white snow, the chirping of spring birds filled the air, and numerous seals basked on the surface of the ice outside their breathing-holes. We saw several tent-rings near the shore, and an arrow and other objects lying beside two human skulls, grim relics of a forgotten tragedy. But what intrigued us most was the discovery of three stumps, rotted almost to ground level, that indicated quite clearly the site of an exceedingly ancient house.

All the Eskimo tribes in the western Arctic, where the coast-line is littered with large spruce and cottonwood trees brought down by the Mackenzie and Yukon Rivers, dwell in houses built of wood. But driftwood is so scarce in the Coronation Gulf area that the natives often made long journeys overland to distant forests in the interior in order to obtain even the small amount of timber required for sleds and narrow tables. Their only fixed dwellings were the huts of snow with which we had become so familiar; houses built wholly or partly of wood were entirely outside their knowledge. Even their traditions failed to record such houses,

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

although they mentioned huts of stone, still standing in certain places, that a race of dwarfs had built in earlier days. Could it be that the natives had simply forgotten the customs of their forefathers, or was this wooden house in their country a relic of some ancient tribe that had either moved westward or become extinct?

Many small differences between the Eskimos here and their kinsmen in the Mackenzie River delta spoke in favour of the second theory. The Coronation Gulf people possessed no large open boats such as the western natives used for travelling along the coast, and they never employed the one-man canoes or kayaks for hunting seals. Their tools and weapons were much less varied, their clothing of different pattern, and their skill in carving greatly inferior. Altogether their culture seemed less developed than that of the western Eskimos, although the people themselves were not inferior in intelligence.

A year later Girling excavated a wooden house close to the ruin we had discovered on this journey. The objects he recovered from its floor, after removing the surface soil, were entirely strange to the local Eskimos, although familiar to some Alaskan natives, who had unearthed many similar specimens in their own country. Since then one discovery has succeeded another, so that today we know that the people among whom I wandered for two years had themselves moved into